



*In the name of Allah: the Compassionate, the Merciful*

# سورة البينة

## AL-BAYYINAH

### Name

The Surah is so designated after the word *al-bayyinah* occurring at the end of the first verse.

### Period of Revelation

Where it was revealed, at Makkah or Madinah, is also disputed. Some commentators say it is a Makki revelation according to most scholars; others say it is a Madani revelation according to most scholars. Ibn Az Zubair and Ata bin Yasar hold the view that it is Madani. Ibn Abbas and Qatadah are reported to have held two views, first that it is Makki, second that it is Madani. Hadrat Aishah regards it as a Makki Surah. Abu Hayyan, author of *Bahr al-Muhit*, and Abdul Munim ibn al- Faras, author of *Ahkam al-Quran*, also have preferred to regard it as Makki. As for its contents, there is nothing in it to indicate whether it was revealed at Makkah or at Madinah.

### Theme and Subject Matter

Its having been placed after Surahs Al-Alaq and Al-Qadr in the arrangement of the Quran is very meaningful. Surah Al-Alaq contains the very first revelation, while Surah Al-Qadr shows as to when it was revealed, and in this Surah it has been explained why it was necessary to send a Messenger along with this Holy Book.

First of all the need of sending a Messenger has been explained, saying: The people of the world, be they from among the followers of the earlier scriptures or from among the idolaters, could not possibly be freed from their state of unbelief, until a Messenger was sent whose appearance by itself should be a clear proof of his apostleship, and he should present the Book of God before the people in its original, pristine form, which should be free from every mixture of falsehood corrupting the earlier Divine Books; and which should comprise sound teachings.

Then, about the errors of the followers of the earlier Books it has been said that the cause of their straying into different creeds was not that Allah had not provided any guidance to them, but they strayed only after a clear statement of the Right Creed had come to them. From this it automatically follows that they themselves were responsible for their error and deviation. Now, if even after the coming of the clear statement through this Messenger, they continued to stray, their responsibility would further increase.

In this very connection, it has been stated that the Prophets who came from Allah and the, Books sent down by Him, did not enjoin anything but that the way of sincere and true service to Allah be adopted, apart from all other ways, no one else's worship, service or obedience be mixed with His, the *salat* be established and the *zakat* be paid. This same has been the true religion since ever. From this also it automatically follows that the followers of the earlier scriptures, straying from this true religion, have added extraneous things to it, which are false, and Allah's this Messenger has come to invite them back to, the same original faith.

In conclusion, it has been pointed out clearly that the followers of the earlier Books and the idolaters who would refuse to acknowledge this Messenger are the worst of creatures: their punishment is an everlasting Hell; and the people who would believe and act righteously, and would spend life in the world in awe of God, are the best of creatures: their reward is eternal Paradise wherein they will live for ever. Allah became well pleased with them and they became well pleased with Allah.

# The Holy Quran

The Clear Proof

Sura # 98 – 8 Verses - Madina

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## لَمْ يَكُنِ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ وَالْمُشْرِكِينَ مُنْفَكِّينَ حَتَّى تَأْتِيَهُمُ الْبَيِّنَةُ ﴿١﴾

Those who	الَّذِينَ	Were	يَكُنِ	Not	لَمْ
The people	أَهْلِ	From among	مِنْ	Disbelieve	كَفَرُوا
Going to leave (their disbelief)	مُنْفَكِّينَ	And the polytheists	وَالْمُشْرِكِينَ	(of) the Scripture	الْكِتَابِ
Clear evidence	الْبَيِّنَةُ	Came to them	تَأْتِيَهُمْ	Until	حَتَّى

Translit	Lam Yakuni Al-Ladhīna Kafarū Min 'Ahli Al-Kitābi Wa Al-Mushrikīna Munfakkīna Ḥattā Ta'tiyahumu Al-Bayyīnahu				
AhmedAli	اہل کتاب میں سے کافر اور مشرک لوگ باز آنے والے نہیں تھے یہاں تک کہ ان کے پاس کھلی دلیل آئے				
Jalandhry	جو لوگ کافر ہیں (یعنی) اہل کتاب اور مشرک وہ (کفر سے) باز رہنے والے نہ تھے جب تک ان کے پاس کھلی دلیل (نہ) آتی				
YusufAli	Those who reject (Truth), among the People of the Book and among the Polytheists, were not going to depart (from their ways) until there should come to them Clear Evidence—				
M.Khan	Those who disbelieve from among the people of the Scripture (Jews and Christians) and Al-Mushrikūn, were not going to leave (their disbelief) until there came to them clear evidence				
Pickthal	Those who disbelieve among the People of the Scripture and the idolaters could not have left off (erring) till the clear proof came unto them,				
Shakir	Those who disbelieved from among the followers of the Book and the polytheists could not have separated (from the faithful) until there had come to them the clear evidence:				

## رَسُولٌ مِنَ اللَّهِ يَتْلُو صُحُفًا مُطَهَّرَةً ﴿٢﴾

Allah	اللَّهُ	From	مِنْ	A Messenger	رَسُولٌ
purified	مُطَهَّرَةً	Pages	صُحُفًا	Reciting	يَتْلُو

Translit	Rasūlun Mina Allāhi Yatlu Ṣuḥufāan Muṭahharahan				
AhmedAli	یعنی ایک رسول اللہ کی طرف سے آئے جو پاک صحیفے پڑھ کر سنائے				
Jalandhry	(یعنی) خدا کے پیغمبر جو پاک اوراق پڑھتے ہیں				
YusufAli	A messenger from Allah, rehearsing scriptures kept pure and holy:				
M.Khan	A Messenger (Muhammad (SAW)) from Allāh, reciting (the Qur'ān) purified pages [purified from Al-Bātil (falsehood)]				
Pickthal	A messenger from Allah, reading purified pages				
Shakir	An messenger from Allah, reciting pure pages,				

## فِيهَا كُتُبٌ قَيِّمَةٌ ﴿٣﴾

Correct and straight	قَيِّمَةٌ	(are) laws	كُتُبٌ	Wherein	فِيهَا
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Translit	Fīhā Kutubun Qayyimahun				
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AhmedAli	جن میں درست مضامین لکھے ہوں
Jalandhry	جن میں (منظم) آیتیں لکھی ہوئی ہیں
YusufAli	Wherein are laws (or decrees) right and straight.
M.Khan	Wherein are correct and straight laws from Allāh.
Pickthal	Containing correct scriptures.
Shakir	Wherein are all the right ordinances.

## وَمَا تَفَرَّقَ الَّذِينَ أُوتُوا الْكِتَابَ إِلَّا مِنْ بَعْدِ مَا جَاءَتْهُمْ الْبَيِّنَةُ ﴿4﴾

Those who	الَّذِينَ	Differed	تَفَرَّقَ	And not	وَمَا
Until	إِلَّا	The Scripture	الْكِتَابَ	Were given	أُوتُوا
Clear evidence	الْبَيِّنَةُ	Came to them	جَاءَتْهُمْ	After	مِنْ بَعْدِ مَا

Translit	Wa Mā Tafarraqa Al-Ladhīna 'Utū Al-Kitāba 'Illā Min Ba`di Mā Jā'at/humu Al-Bayyīnahu
AhmedAli	اور اہل کتاب نے جو اختلاف کیا تو واضح دلیل آنے کے بعد
Jalandhry	اور اہل کتاب جو متفرق (و مختلف) ہوئے ہیں تو دلیل واضح آنے کے بعد (ہوئے ہیں)
YusufAli	Nor did the people of the Book make schisms, until after there came to them Clear Evidence.
M.Khan	And the people of the Scripture (Jews and Christians) differed not until after there came to them clear evidence. (i.e. Prophet Muhammad (SAW) and whatever was revealed to him).
Pickthal	Nor were the People of the Scripture divided until after the clear proof came unto them.
Shakir	And those who were given the Book did not become divided except after clear evidence had come to them.

## وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ حُنَفَاءَ وَيُقِيمُوا الصَّلَاةَ وَيُؤْتُوا الزَّكَاةَ ۚ وَذَلِكَ دِينُ الْقِيَمَةِ ﴿5﴾

But	إِلَّا	They were commended	أُمِرُوا	And not	وَمَا
Making sincere	مُخْلِصِينَ	Allah	اللَّهِ	That they should worship	لِيَعْبُدُوا
Being upright	حُنَفَاءَ	Faith, religion	الدِّينَ	To Him (Allah)	لَهُ
And give	وَيُؤْتُوا	Prayer	الصَّلَاةَ	And perform	وَيُقِيمُوا
(is) the religion	دِينُ	And that	وَذَلِكَ	Zakat	الزَّكَاةَ ۚ
				(of) rightness	الْقِيَمَةِ

Translit	Wa Mā 'Umirū 'Illā Liya`budū Allāha Mukhliṣīna Lahu Ad-Dīna Ḥunafā'a Wa Yuqīmū Aṣ-Ṣalāata Wa Yu'tū Az-Zakāata Wa Dhalika Dīnu Al-Qayyimahi
AhmedAli	اور انہیں صرف یہی حکم دیا گیا تھا کہ اللہ کی عبادت کریں ایک رخ ہو کر خالص اسی کی اطاعت کی نیت سے اور نماز قائم کریں اور زکوٰۃ دیں اور یہی حکم دین

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Jalandhry	اور ان کو کلمہ تو یہی ہوا تھا کہ اخلاص عمل کے ساتھ خدا کی عبادت کریں (اور) یکجہ ہو کر اور نماز پڑھیں اور زکوٰۃ دیں اور یہی سچا دین ہے
YusufAli	And they have been commanded no more than this: to worship Allah, offering Him sincere devotion, being True (in faith); to establish regular Prayer; and to practise regular Charity; and that is the Religion Right and Straight.
M.Khan	And they were commanded not, but that they should worship Allâh, and worship none but Him Alone (abstaining from ascribing partners to Him), and perform As-Salât (Iqâmat-as-Salât) and give Zakât: and that is the right religion.
Pickthal	And they are ordered naught else than to serve Allah, keeping religion pure for Him, as men by nature upright, and to establish worship and to pay the poor-due. That is true religion.
Shakir	And they were not enjoined anything except that they should serve Allah, being sincere to Him in obedience, upright, and keep up prayer and pay the poor-rate, and that is the right religion.

إِنَّ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ وَالْمُشْرِكِينَ فِي نَارِ جَهَنَّمَ خَالِدِينَ فِيهَا ۖ أُولَٰئِكَ هُمْ شَرُّ الْبَرِيَّةِ ﴿٦﴾

Who disbelieve	كَفَرُوا	Those	الَّذِينَ	Verily	إِنَّ
(of) the Scripture	الْكِتَابِ	The people	أَهْلِ	From among	مِنْ
The Fire	نَارِ	(will be) in	فِي	And the polytheists	وَالْمُشْرِكِينَ
Therein	فِيهَا ۖ	They will abide	خَالِدِينَ	(of) Hell	جَهَنَّمَ
The worst	شَرُّ	(they) are	هُمْ	They	أُولَٰئِكَ
				(of) creatures	الْبَرِيَّةِ

Translit	'Inna Al-Ladhīna Kafarū Min 'Ahli Al-Kitābi Wa Al-Mushrikīna Fī Nāri Jahannama Khālidīna Fīhā'Ulā'ika Hum Sharru Al-Barīyahī
AhmedAli	بے شک جو لوگ اہل کتاب میں سے منکر ہوئے اور مشرکین وہ دوزخ کی آگ میں ہوں گے اس میں ہمیشہ رہیں گے یہی لوگ بدترین مخلوقات میں
Jalandhry	جو لوگ کافر ہیں (یعنی) اہل کتاب اور مشرک وہ دوزخ کی آگ میں پڑیں گے (اور) ہمیشہ اس میں رہیں گے۔ یہ لوگ سب مخلوق سے بدترین
YusufAli	Those who reject (Truth), among the People of the Book and among the Polytheists, will be in Hell-fire, to dwell therein (for aye). They are the worst of creatures.
M.Khan	Verily, those who disbelieve (in the religion of Islām, the Qur'ān and Prophet Muhammad (SAW)) from among the people of the Scripture (Jews and Christians) and Al-Mushrikūn will abide in the Fire of Hell. They are the worst of creatures.
Pickthal	Lo! those who disbelieve, among the People of the Scripture and the idolaters, will abide in fire of hell. They are the worst of created beings.
Shakir	Surely those who disbelieve from among the followers of the Book and the polytheists shall be in the fire of hell, abiding therein; they are the worst of men.

إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ أُولَٰئِكَ هُمْ خَيْرُ الْبَرِيَّةِ ﴿٧﴾

Who believe	آمَنُوا	Those	الَّذِينَ	Verily	إِنَّ
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They	أُولَئِكَ	Righteous good deeds	الصَّالِحَاتِ	And do	وَعَمِلُوا
(of) creatures	الْبَرِيَّةِ	The best	خَيْرُ	(they) are	هُمْ

Translit	'Inna Al-Ladhīna 'Āmanū Wa 'Amilū Aṣ-Ṣāliḥāti 'Ulā'ika Hum <i>Khayru</i> Al-Barīyahī
AhmedAli	بے شک جو لوگ ایمان لائے اور نیک کام کیے یہی لوگ بہترین مخلوقات ہیں
Jalandhry	(اور) جو لوگ ایمان لائے اور نیک عمل کرتے رہے وہ تمام خلقت سے بہترین
YusufAli	Those who have faith and do righteous deeds— they are the best of creatures.
M.Khan	Verily, those who believe [in the Oneness of Allāh, and in His Messenger Muhammad (SAW)] including all obligations ordered by Islām] and do righteous good deeds, they are the best of creatures
Pickthal	(And) lo! those who believe and do good works are the best of created beings.
Shakir	(As for) those who believe and do good, surely they are the -best of men.

جَزَاؤُهُمْ عِنْدَ رَبِّهِمْ جَنَّاتٌ عَدْنٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا ۖ رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ ۚ ذَلِكَ لِمَنْ خَشِيَ رَبَّهُ ﴿٨﴾

Their Lord	رَبِّهِمْ	With	عِنْدَ	Their reward	جَزَاؤُهُمْ
Flowing	تَجْرِي	(of) (Eden) Eternity	عَدْنٍ	(is) Gardens	جَنَّاتٌ
They will abide	خَالِدِينَ	Rivers	الْأَنْهَارُ	Under which	مِنْ تَحْتِهَا
Will be pleased	رَضِيَ	Forever	أَبَدًا ۖ	Therein	فِيهَا
And they will be pleased	وَرَضُوا	With them	عَنْهُمْ	Allah	اللَّهُ
(is) for him who	لِمَنْ	That	ذَلِكَ	With Him	عَنْهُ ۚ
		His Lord	رَبَّهُ	Fears	خَشِيَ

Translit	Jazā'uuhum 'Inda Rabbihim Jannātu 'Adnin Tajrī Min Taḥtīhā Al-'Anhāru <i>Khālīdīna</i> Fīhā'Abadāan Radiya Allāhu 'Anhum Wa Radū 'Anhu <i>Dhālīka</i> Liman <i>Khāshīya</i> Rabbahu
AhmedAli	ان کا بدلہ ان کے رب کے ہاں ہمیشہ رہنے کے بہشت میں ان کے نیچے نہیں بہتی ہوں گی وہ ان میں ہمیشہ ہمیشہ رہیں گے اللہ ان سے راضی ہوا اور وہ اس سے راضی ہوئے یہ اس کے لئے ہے جو اپنے رب سے ڈرتا ہے
Jalandhry	ان کا صلہ ان کے پروردگار کے ہاں ہمیشہ رہنے کے باغ میں جن کے نیچے نہیں بہہ رہی ہیں ابدال آبادان میں رہیں گے۔ خدا ان سے خوش اور وہ اس سے خوش۔ یہ (صلہ) اس کے لیے ہے جو اپنے پروردگار سے ڈرتا رہا
YusufAli	Their reward is with Allah: Gardens of Eternity beneath which rivers flow; They will dwell therein for ever; Allah well pleased with them, and they with Him: all this for such as fear their Lord and Cherisher.
M.Khan	Their reward with their Lord is 'Adn (Eden) Paradise (Gardens of Eternity), underneath which rivers flow, They will abide therein forever, Allāh will be pleased with them, and they with Him. That is for him who fears his Lord.
Pickthal	Their reward is with their Lord: Gardens of Eden underneath which rivers flow, wherein they dwell for ever. Allah hath pleasure in them and they have pleasure in Him. This is (in store) for him who feareth his Lord.

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Shakir	Their reward with their Lord is gardens of perpetuity beneath which rivers flow, abiding therein for ever; Allah is well pleased with them and they are well pleased with Him; that is for him who fears his Lord.
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